Aduertiſments

partly for due order in the publique adminiſtration of common prayers and vſinge the holy Sacramentes, and partly for the apparrell of all perſons eccleſiaſticall, by vertue of the Queenes maieſties letters commaunding the ſame, the xxv. day of Januarij, in the ſeuenth yeare of the reigne of oure Soueraigne Lady ELYZABETH, by the grace of God, of Englande, Fraunce and Irelande Queene, defender of the faith &c.

LONDINI.

Cum priuilegio ad imprimendum ſolum.

A Declaration

The Preface,

THe Queenes maiestie of her godly zeale & calling to remembraunce how necessary it is to thaduancemẽt of gods glory, and to the establishment of Christes pure Religion, for all her louinge subiectes, especially the state Ecclesiastical, to bee knitte together in one perfecte vnity of doctrine, and to be conformed in one vniformity of Rites and Maners in ỹ ministration of gods holy word, in open prayer and ministracion of Sacraments, as also to be of one decent behauiour in their outwarde apparell, to be knowne partly by their distinct habites to be of that vocation (who shoulde be reuerenced the rather in their offices as Ministers of the holye thinges wherto they be called) hath by her letters directed vnto the Archebyshop of Canterbury and Metropolitane, required, enioyned and straightlye charged, ỹ with assistance and conference had with other byshops, namely suche as be in cõmission for causes ecclesiasticall, some orders might be taken, whereby all diuersities and varieties amonge them of the clergy and the people (as breadinge nothinge but contention, offence and breach of common charity, and be against the lawes, good vsuage and ordinaunces of the Realm) might be reformed and repressed, and brought to one maner of vniformitye throughout ỹ whole Realm, that the people may therby quietly honour and serue almighty God in truthe, concord, vnity, peace and quietnes, as by her

maiesties said letters more at large dothe appeare. Wherupon by diligent conference and communication in the same, and at laste by assent and consent of the persons before said, these orders and rules ensuing, haue beene thought meete & conuenient to be vsed and followed: not yet prescribing these rules as lawes equiualent with the eternal word of God, & as of necessity to binde the consciences of her subiectes to the nature of them considered in them selues: Or as they shoulde adde any efficacy, or more holines to the vertue of publique prayer and to the Sacraments, but as temporall orders mere Ecclesiasticall, without any vaine superstition, and as rules in some part of discipline concerning decency, distinction, and order for the time.

Articles for doctrine, & preaching.

Firſt, that all they which ſhalbe admitted to preache, ſhalbe diligentlie examined for their conformitie in vnitie of doctrine, eſtabliſhed by publique authoritie: and admoniſhed to vſe ſobriety and diſcretion in teachynge the people, namlye in matters of controuerſy, and to conſider the grauity of theire office, & to foreſee with diligence the matters which they will ſpeake, to vtter them to the edification of the audience.

Item, that they ſett owte in theire preaching the reuerent eſtimation of the holie Sacramentes of Baptiſme and the Lordes ſupper, exciting the people to thoften and deuoute receauing of the holy communion of the bodie and bloude of Chriſt, in ſuche ſorte as is already preſcribed in the booke of Common praier, and as it is further declared in an Homelye concernynge the vertue and efficacie of the ſaid Sacramentes.

Item, that they moue the people to all obedience, aſwell in obſeruation of the orders appointed in the booke of Common ſeruice, as in the Queenes Mageſties iniunctions, as alſo of all other ciuil duetyes due for ſubiectes to doe.

Item, that all lycences for preaching, graunted out by the archebyſhop & byſhopes within the prouince of Canterbury, bearing date before the firſte day of

10

nuarche 1564 be voyde and of none effect: and neuertheleſſe all ſuch as ſhalbe thought meete for the office, to be admitted againe without difficultye or charge, paing no more but iiii.pens for the writting, parchement and ware.

Item, yf anye Preacher or parſon, vicar or curate ſo licenſed, ſhall fortune to preache any matter tendinge to diſſencion, or to the derogation of the religion and doctrine receiued, that the heaeers denounce the ſame to the Ordinaries, or the nexte byſhope of the ſame place: but no man openly to contrary or to impugne ỹ ſame ſpeache ſo diſorderly vttered: wherebye may growe offence and diſquiet of the people, but ſhalbe conuinced and reproued by the ordinarye after ſuche agreable order, as ſhall be ſeene to him according to the grauitie of the offence. And that it be preſentid within one moneth after the wordes ſpoken.

Item, that they vſe not to exact or receaue vnreſonable rewardes or ſtipendes of the poore Paſtors, commynge to theyre Cures to preache, whereby they might be noted as folowers of ſuche lucre, rather then vſe thoffice of preaching of Charitie and good zeale, to the ſaluation of mens ſoules.

Item, if the Parſon be able, he ſhall preache in his owne perſon euery thre monethes, or els ſhall preache by an other, ſo that his abſence be approued by the Ordinarie of ỹ diocis in reſpecte of ſickenes, ſeruice

or

or studie at the Vniuersities. Neuertheleſſe yet for wante of able Preachers and Parsons, to tolerate them without penaltye, ſo that they preache in theyre owne persons, or by a Learned substitute, once in euerie thre monethes of the yeare.

¶ Articles for administration of prayer and Sacramentes.

FIrst, that the Common praier be said or song decently and distinctly, in suche place as the Ordinarie shall thinke meete for the largeneſſe and streightnes of the Churche & quire, so that the people maye be moſte edified.

Item, that no Parson or curate, not admitted by the byſshoppe of the dioces to preache, do expounde in his owne Cure or other where, anye scripture or matter of doctrine or by the way of exhortacion, but onlye studie to reade grauelie and aptlye, without any gloſing of the same, or anye additions, the homylies al readye sett owre, or other suche neceſſarie doctrine as is or shalbe preſcribed for the quiet instruction and edification of the people.

Item, that in Cathedrall churches & colledges ỹ holye Communion be minſtred vpon the first or seconde sunday of euery monethe at the leaſte. So that both Deane, prebendaries, preſtes and clerkes do receyue: and al other of diſcretion of the fundation, do receaue foure times in the yeare at the leaſt.

Item, in the ministration of the holy Communion in cathedrall and collegiat churches, the principal minister shall vse a cope, with gospeller and epistoler agreablye, and at all other praiers to be said at that Communion table, to vse no Copes but surplesses.

Item, that the Deane and prebendaries weare a surplies with a silke hoode in the quier: and when they preache in the Cathedrall or collegiate church, to weare theyre hoode.

Item, that everie minister saveng anye publique praiers or ministring the Sacramentes or other rites of the churche, shall weare a comely surplies with sleues, to be prouided at the charges of the parishe: and that the Parishe prouide a decent table standinge on a frame, for the Communion table.

Item, they shall decentlie couer with Carpet, silke or other decent coueringe, and withe a fayre lynen cloth at the tyme of the ministration, the communyon table, and to sett the tenne Commaundementes vppon the East wall ouer the said table.

Item, that all commu[illegible] do receaue kneeling, and as is appointed b[illegible]wes of the Realme, and the Quenes magt[illegible]s Iniunctions.

Item, that the font[illegible]t remoued, nor that the Curate do baptise in [illegible] Churches in any Basons, nor in anye o[illegible]me then is alredie prescribed,

scribed, without [illegible] the parent to be present or absent at the [illegible]ristening of his childe, although the parent may [illegible]e present or absent, but not to answere as Godfather for his childe.

Item, that no childe bee admitted to answere as Godfather or godmother, except the childe hath receaued the Communion.

Item, that there be none other holidayes obserued besides the Sundayes, but onely suche as be set out for holidayes, as in the Statute Anno quinto & sexto Edwardi sexti, & in the new kalender authorysed by the Queenes maiestie.

Item, that when any Christian bodye is in passing, that the bell be tolled, and that the Curate be specially called for to comforte the sicke person: and after the tyme of his passinge, to ringe no more but one shorte peale: and one before the buriall, and an other shorte peale after the buriall.

Item, that on Sundaies there be no shoppes ope, nor artificers commonlye goinge aboute theire affaires worldly. And that in all Faires and common markets, fallinge vppon the sunday, there be no shewing of any wares, before the Seruice be done.

Item, that in the Rogation dayes of procession, they singe or saye in English the twoo Psalmes beginninge, Benedic anima mea, &c. with the Litanye and Suffrages there vnto, with one Homelye of thankes geuinge to God, alreadye deuised and diuided into foure partes, without addition of any superstitious ceremonyes heretofore vsed.

Articles for certayne orders in ecclesiasticall polity.

FIrst, againste the day of giuing of orders appoynted, the Bysshoppe shall geue open monitions to all men, to except againste suche as they knowe not to be worthy, either for life or conuersation. And there to giue notice that none shall sewe for orders, but within theire owne Dioces where they weare borne, or had theire longe tyme of dwellinge, except suche, as shall bee of degree in the Vniuersitees.

Item, that younge Preistes or Ministers, made or to be made, be so instructed, that they bee able to make apte aunsweres concerninge the forme of the Catechisme prescribed.

Item, that no Curate or Minister bee permitted to serue without examination and admission of ỹ Ordinary or his deputy, in writing, hauing respect to the greatnes of the Cure, and the meetenes of the party: and that the sayde Ministers if they remoue from one Dioces to an nother, bee by no meanes admitted to serue, without testimonye of the Diocesan from whence they come, in writing, of theyr honesty, and ability.

Item, that the Bysshop doe call home once in the yeare any Prebendary in his Churche, or benefited in the Dioces whyche studieth at the Vniuersities, to knowe how hee profiteth in learninge: and that he be not suffered to bee a seruinge or a waytinge man dissolutely.

Item,

Item, that at the Archedeacons visitation, the Archedeacon shall appoynte the Curates to certayne tayes of the newe Testamente, to bee conde without booke. And at theire nexte Synode to exacte a rehearsall of them.

Item, that the Churchewardens once in ỹ quarter declare by theyre Curates in billes subscribed with their handes to the Ordinarye or to the nexte officer vnder him, who they bee whiche will not readyly paye theire penalties for not commynge to Goddes diuine seruice accordingly.

Item, that the Ordinaries doe vse good diligente examination, to foresee all Simoniacall pactes or couenaunts with the Patrons or presenters, for the spoyle of their glebe, tithes, or mansion houses.

Item, that no persons be suffered to matye within the Leuiticall degrees mentioned in a Table set forthe by the Archebyshoppe of Caunterburye in that behalfe, Anno Domini 1563. and if any suche bee, to be separated by order of lawe.

Articles for outwarde apparrell of persons Ecclesiasticall.

FIrste, that all Archebyshoppes & Byshoppes do vse and contineue their accustomed apparrell.

Item, that all Deanes of cathedrall churches, Masters of Colledges, all Archedeacons, and other dignities in Cathedrall churches: doctors, bacheliers of Diuinitye and Lawe, hauing any Ecclesiasticall liuinge, shall weare in their common apparrell a-byde, a syde gowne with sleeues streyght at the hande, without any cuttes in the same. And that also without any faltinge cape: and to weare typpets of sarcenet, as is lawfull for them by thact of parliament, Anno 24. Henrici octaui.

Item, that all doctors of Physick, or of any other faculye, hauinge any liuinge ecclesiasticall, or any other that may dispende by the churche one hundred marckes, so to bee esteemed by the fruites or tenthes of their promotions: and all Prebendaries, whose promotions be valued at twety pound or vpward, weare the like apparrell.

Item, that they and all ecclesiasticall persons, or other hauinge any ecclesiasticall liuinge, doe weare the cappe appointed by the Iniunctions. And they to weare no hattes but in their iourneinge.

Item, that they in their iourneinge do weare theire clokes with sleeues put on, and syke in fashion to their gownes, without gards, welts, or cuts.

Item,

Item, that in their priuate howses and studies, they vse their owne liberty of comely apparrell.

Item, that all inferiour Ecclesiasticall persons shall weare longe gownes of the fashion aforesayde, and cappes as aforre is prescribed.

Item, that all poore Parsons, vicars and curates do endeuor themselues to conforme their apparrell in like sorte, so soone and as conuenientlye as theire abilitye will serue to the same. Prouided that their abilitye bee iudged by the Bysshop of the Dioces. And yf theire abilitye will not suffer to buye them longe gownes of the forme afore prescribed, that then they shall weare their shorte gownes, agreable to the forme before expressed.

Item, that all suche persons as haue ben or be Ecclesiasticall, and serue not the ministerie, or haue not accepted or shall refuse to accepte the othe of obedience to the Queenes Maiestie, doe from hencefourth abrode weare none of the sayde apparrell of the forme & fashion aforesayde, but to go as mere laye men, till they bee reconciled to obedience: and who shall obstinately refuse to do the same, that they bee presented by the Ordinarye to the Commissioners in causes Ecclesiasticall, and by them to be reformed accordingly.

Protestations to bemade, promised and subscribed by them that shall hereafter bee admitted to any office, roome or cure in any Churche, or other place Ecclesiasticall.

IN primis, I shall not preache or publiquely interprete, but onelye reade that whiche is appointed by publique authoritye, without speciall license of the Bysshoppe vnder his seale.

I shall reade the seruice appoynted, plainly, distinctly and audibly, that all the people may heare and vnderstande.

I shall keepe the Register booke accordinge to the Queenes Maiesties Iniunctions.

I shall vse sobrietye in apparrell, and specially in the Churche at Common prayers, accordinge to order appoynted.

I shall moue the parishioners to quiet and concorde, and not geue them cause of offence, and shall helpe to reconcile them whiche be at variaunce, to my vttermoste power.

I shall reade dayly at the leaste one chapter of the Olde Testament, and an other of the Newe with good aduisement, to thincrease of my knowledge.

I do also faithfully promise in my person, to vse & exercise my office and place to the honor of God, to the quiet of ꝯ Queenes subiects within my charge, in truth, concorde and vnitye. And also to obserue, kepe

keepe and mentayne suche order and vniformity in all externall policye, Rites and Ceremonies of the Church, as by the lawes, good vsuages and orders are allready well prouided and established.

I shall not openlye intermedle with any artificers occupations, as couetouslye to seeke a gayne thereby, hauinge in Ecclesiasticall lyuinge to the somme of twenty Nobles or aboue by yeare.

Agreed vpon and subscribed by

Matthæus Cantuariensis.
Edmundus Londoniensis.
Richardus Eliensis.
Edmundus Roffensis.
} Commissioners in causes Ecclesiasticall.

Robertus VVintoniensis.
Nicolaus Lincolniensis. With others.

Imprinted at London by Reginalde Wolfe.

Entered upon and subscribed by